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Miscellaneous

Vol. 2, nos 1-12

INAUGURAL ADDRESS

DELIVERED IN

MOUNT PLEASANT,

CABARRUS COUNTY, N. C.

BY

REV. W. GERHARDT,

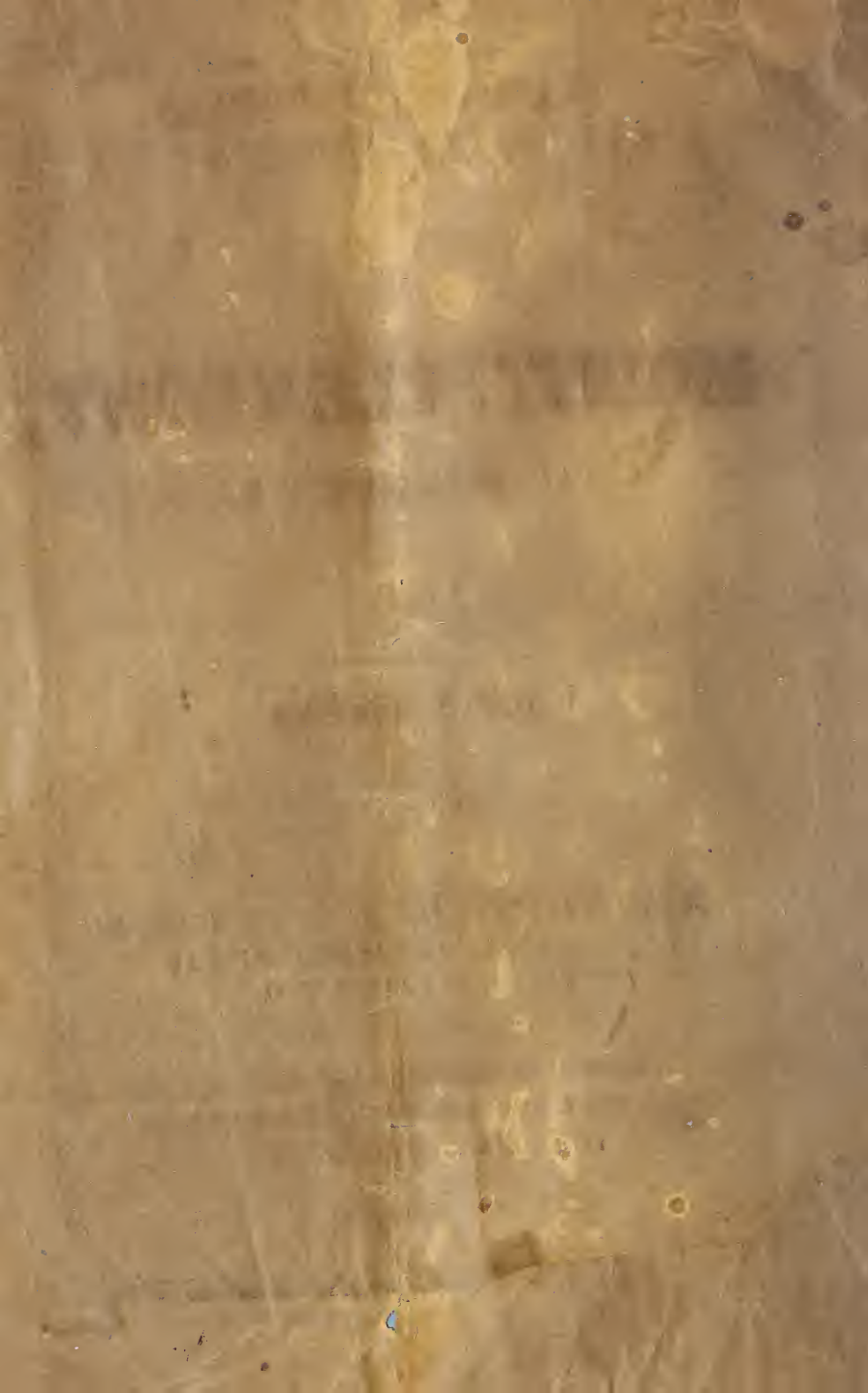
AT

HIS INAUGURATION AS PRINCIPAL OF "WESTERN CAROLINA
MALE ACADEMY," LOCATED AT MOUNT PLEAS-
ANT CABARRUS COUNTY, N. C.

~~~~~  
**CONCORD, N. C.**

PRINTED BY J. M. HENDERSON.

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MOUNT PLEASANT, August 24th, 1855.

REV. WILLIAM GERHARDT,

*Dear Sir* :—The undersigned have been appointed a Committee by the Board of Directors of "Western Carolina Male Academy," to request for publication, a copy of the Address delivered by you, at your late inauguration as Principal in said Institution. Your compliance will oblige, Yours, &c.

JOHN D. SCHECK, }  
JOHN SHIMPOCK, } *Committee,*  
M. BARRIER.

—o—

MOUNT PLEASANT, N. C., Aug. 29th, 1855.

*Gentlemen* :—In compliance with your request, I herewith furnish you with a copy of my Inaugural Address. I regret that want of time, ill health, and the performance of other duties, have prevented me from devoting to its preparation, the attention necessary to make it meet the expectations of the community.

The only merit I claim is, the sincere desire on my part, to advance the interests of the Institution, over which you have called me to preside.

I am, Gentlemen, Yours, respectfully and truly,

WM. GERHARDT.

JOHN D. SCHECK, }  
JOHN SHIMPOCK, } *Committee.*  
M. BARRIER.

## ADDRESS.

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### GENTLEMEN OF THE BOARD OF DIRECTORS:

A few weeks ago you passed a resolution, making it my duty to deliver an Address on the day of my inauguration as First Professor of "WESTERN CAROLINA MALE ACADEMY." I now stand before you to perform that duty. But, before I do this, permit me, in justice to myself, to state, that, owing to the short time allowed me, and the various other duties devolving upon me, during that time, I have had but a few days left to prepare myself for the performance of the task assigned me, on this occasion. If, therefore, I am compelled to draw the more largely upon other resources, I urge the want of time as the only apology.

Called from the retirement of a country pastorate, to take charge of and preside over the Institution which has been originated, planted, and thus far successfully reared by your laudable efforts, you may be assured that I am by no means indifferent, either to the honor thus conferred, or the duties and responsibilities thus imposed, in raising me to the position which I now occupy. And, while I enter upon the position with diffidence, and under no small degree of embarrassment, for fear of disappointing your expectations, I am nevertheless encouraged by the confidence you have reposed in me in electing one who did not seek the position, and who is a stranger to the majority of that ecclesiastical body, under whose direction and auspices the Institution has been reared. And when I review the circumstances which have combined to place me before you as first Professor of this newly organized Institution, I think I can plainly see the direction of Providence in this momentous matter and *this* has given course and color to my line of duty.— With this assurance, Gentlemen, I can the more freely and confidently enter upon this important and responsible position. And presuming upon your kind and ready co-operation, it shall be my aim and my highest ambition, in the discharge of my duty, to serve the cause of education, and the cause of the Church.

The planting of "WESTERN CAROLINA ACADEMY," in this comparatively remote part of our Lutheran territory, is certainly indicative of an increased

## INAUGURAL ADDRESS.

interest in our Church, of elevating the standard of education, both in the different learned professions and the various minor departments of secular business; in other words—to open and afford facilities for general and universal intelligence.

We trust, therefore, that you will be able to mark this as an epoch, from which you shall date much of the prosperity, much of the respectability,—and much of the public character, not only of the Church, but also of the State, in whose bounds your Institution is located. We trust, that while the influence of the Institution, in common with that of others of a kindred character, will promote the objects of literature and science, it will, at the same time, also make a sensible impression upon the morals of society, and exert a powerful and salutary influence upon the Church. This, I presume, is the avowed object of the founders and patrons of this enterprise. Let me, therefore, call your attention on the present occasion to the *necessity of combining intellectual development and moral culture for usefulness in life.*

This may seem rather a trite subject to those who are fond of novelty, but if it is trite, it is not the less important; for, no subject within the range of human action, deserves a larger share of public attention, than rational and moral education. It is the sure basis of every active virtue. It is the prolific soil from which spring the graces, as well as the solid enjoyments of mental existence. In whatever position man may be placed—whatever his fortune or destiny may be, a liberal education, including sound moral instruction, is a guiding star in his pilgrimage of life, enlightening his pathway, elevating his character, qualifying him for usefulness, while it enables him to conquer adversity, to alleviate misfortune, to communicate knowledge, and to enjoy pleasure unmixed with the vices of the world. It is conceded by all, I presume, that health and growth are promoted by exercise, and that the development of the physical powers is indispensable to the mechanical purposes of life: even so the intellectual and moral faculties must be drawn out, exercised and developed, to answer the designs of our Creator.

In the organization of the human frame, every limb has its appropriate use, and the well-being of the whole depends upon a due exercise of its parts.—And *that* system of gymnastics must ever be regarded the best, which promotes the strength and activity of the several members of the body. In like manner the *mind* is endowed with a number of faculties, with their appropriate spheres of action; and *that* exercise is best calculated to develope, to strengthen, enoble, improve and beautify it, which brings into healthy and vigorous play, all its diversified powers. “I consider,” says Addison, “a human soul without education, like a marble in the quarry; which shows none of its inherent beauties, until the skill of the polisher fetches out the colors, makes the surface shine, and discovers every ornamental cloud, spot and vein that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which, without such helps, are never able to make their appearance.”

With vegetables and the lower order of animals it is different. They require no particular training—no special attention, (or at least comparatively little,) for that small degree of development of which they are susceptible. God has impressed upon them laws and given them instincts, and these are the only principles necessary to impel them onward to the completion of the



end of their being. Neither of them can be radically changed or materially improved by training. The oak shoots up from the acorn, and, shaken by a thousand storms, it thrives uncared for, reaches its maturity, and proudly stands, the monarch of the woods. The lion, issuing from some mountain cavern, which was his birth-place, thrown at once untaught and unprotected upon his own resources, still lives and reigns king of animals.

Not so with man. His faculties require development—his passions, control—the deep resources of his nature, the warmth of culture to bring them to light. Man comes into the world helpless, but with a *mind and soul*:—a mind capable of the highest degree of expansion and improvement, a soul capable of eternal approximation to, but yet infinite distance *from* DEITY.—To unfold man's nature—to draw out his powers, develope and expose them is the proper business of education.

Here we must be excused for referring to and exposing a common but serious error upon the subject: an error which has been a great barrier to the proper development of the mind. I mean the *filling up* and *cramming* process, a practice which has thrown upon the world hundreds and thousands of superficialists and ignoramuses. Many parents on entrusting their children into the hands of the teacher inform him, or at least intimate, that they wish them to have *so much* knowledge communicated to them, say of Grammar, Arithmetic, Latin, &c. They send their children to *school* as they do to the merchant, to get *so much*, as though knowledge, like *cloth* could be measured by yard-sticks, or funneled into them like molasses into a jug!—The teacher, perhaps, happens to be one who has been taught in the same manner, and so greatly reveres that practice of *his* teacher and his *teacher's* teacher, that he would consider it almost a crime, or at least an insult to the memory of his predecessor to abandon a practice which has so eminently qualified *him* for his position. He has provided himself with a stock of the *saleable* branches, and is ready to supply all orders in his line. He regards his pupils as the druggist does his vials. He takes their minds, one by one, and pours in from his larger vessel, of the required material, as though it were some valuable oil, and *carefully* corks it up, fearing lest the motion should spill the precious article. The parents, upon receiving their children, act upon the same principle, and examine the child's head, to see if it be *full*! Pupils, too, are thus taught to regard education as a process of *filling up*. Consequently, many of them go into a school room, as they would into a prison, expecting to have their minds confined, and handled, and filled up and shook down.

Now the truth is that education is but *following out* nature, instead of confining and crossing her. We repeat, it consists in *leading out* the mind. To accomplish this, everything—even external arrangements—should combine to attract, to excite, to suggest, to encourage, to delight and to satisfy. The school-room should be an enchanting spot, and the pupil should enter it as the candidate for the prize entered the Olympic games, or as the unrestrained Indian engages in the gigantic pastimes of the wilderness. It is the arena for *mental* sport and *mental* struggle, with a view to *mental* development. Seneippus, an ancient teacher, acted upon this principle. He directed pictures of joy and gladness to be hung around his school-room, to render it attractive to his pupils, and to invite rather than to force them to

study. Everything should be invested with interest, so that the student will not look upon study as a burdensome task, but a well-spring of enjoyment. Thus should the intellectual powers be developed, disciplined and strengthened. This is the primary object in reference to all the branches of useful knowledge, and thus alone can they be made available to the practical purposes of life.

Such is the nature of mind that it needs encouragement and attention.—It needs a genial soil. It needs a kind hand to aid it in fastening its feelin tendrils higher, so as thereby to aid itself in rising to light and freedom.—And such is its expansive nature, and such its elasticity and power of distension, that each acquisition, instead of contributing to fill its capacity, only serves to enlarge it. “Look at the history of a single seed. What a world of mystery lies concealed in its bosom ! Lay it in the soft warm bosom of the earth, and then wait for wonders ! Gradually its hidden life begins to travail and struggle earnestly toward a manifestation. Its bosom begins to swell,—the fibres of its warm and glowing heart reach forth and lay hold of the surrounding earth—the germ begins to creep upward to seek the light, and soon we behold the plant, the flower, the fruit. Suppose even its position in the earth to be of the most unfavorable kind—suppose it covered with clods and stones, the germ creeps hither and thither, till it finds an avenue by which it may emerge from its dark captivity and smile in the sun. Such is the plastic energy of a thing that lives.”

“A raven once an acorn took,  
From Bashau's tallest tree;  
He lai' it down beside a brook,  
And lived an oak to see.”

The seed is a symbol of the mind. There is a life of mind, as well as a life of vegetation ; but it is of an infinitely higher order, and unbosoms an energy capable of the most wonderful manifestations. Need I repeat, then, that it needs and deserves encouragement and attention ? True, it has great native force, but it needs a gentle hand to give it direction, and to fasten it upon objects that are noble and good.

Now the human mind is progressive, and its development must begin early—and it should be life-long. Youth is the season for preparation for the active duties of existence. The years of infancy and youth are not to be exclusively occupied in the evolution of the physical powers only, but also in educating those mental capacities of which nature has deposited the germ.—This, however, falls more appropriately within the province of the family,—and the primary or common schools. It is reserved for academical and collegiate institutions to continue this development, and to discipline the mind preparatory to entering upon the studies of a profession. “The mind must be prepared by elementary training and gradual approaches, for the reception of that varied and immeasurable fund of knowledge, which the more matured intellect is alone capable of grasping. It must receive such a direction as to its nascent propensities, as will, in after life, secure a devotion to good purposes, leaving their accumulation for riper years.”

In infancy and childhood, the foundation is laid—in youth the superstructure is reared, and in manhood the intellectual edifice is filled with every

article of furniture necessary to answer all the practical purposes of life, in relation to man, in relation to God, and in relation to ourselves. Neglect to lay a solid and durable foundation, in vain will you afterwards strive to rear a substantial and harmonious edifice. "We may profusely decorate it with tinsel or barbaric gold, but devoid of symmetry or relation, it will only resemble one of those incongruous and ill-assorted piles which the traveller sometimes meets with, in which all proportion is confounded, and all the orders of architecture blended."

True, there are examples on record of men having become learned and great, by commencing their literary career at a comparatively advanced period of life ; but such instances are very rare, and form only exceptions to the general rule. There are few Newtons, whose minds are so great and grasping by nature as to supersede the necessity of studying Euclid. The few exceptions on record do not warrant us in the least, in passing the spring-time of life in inglorious ease ; nor do they at all justify us in indolently sitting down and looking for lucky chance, or some favored hour of inspiration, to baptise us with all knowledge, and crown us with literary celebrity, professional renown or political fame. The storm-torrent that comes tumbling down the steep and rugged hill-side, roaring with the noise of thunder and scattering the spray on the surrounding woods, is soon exhausted, and the channel left dry and dusty. But the little rill that issues from a well or fountain, flows on gently and steadily, purling at first through verdant vales, and gradually becoming deeper and wider by receiving tributaries. Then meandering along, it noiselessly discharges itself into a wide lake, which is always kept fresh and full by its slow but constant and uniform supply. So the mind, undeveloped, undisciplined, may, in the hour of strong excitement or fanatical zeal, tickle the ear, dazzle the eye, enchain the attention, arouse the passions, and elicit admiration and applause ; but, for lack of resources—for lack of proper fuel to sustain the momentary flame, its intellectual nudity and barrenness are completely exposed. But the mind that has been carefully, systematically and thoroughly trained, whose faculties have become developed and thus been made fit receptacles for substantial knowledge, is always fertile in resources, in any and every emergency, and amply supplied with the means and strength necessary to carry out every useful project ; while its weight and influence will be steady, constant and uniform.

Although our facilities have been multiplied unto us in these latter days, particularly in the glorious nineteenth century : although the acquisition of useful knowledge has been made comparatively easy, yet application—and close application—is necessary. Although there have been inventions and discoveries in every branch of knowledge, and improvements without end in every department of the arts and sciences, *still* the mind must undergo regular and systematic training,—still the "hill of science" is steep and rugged, and, with all the ingenuity of *Young America* in this present, progressive, advancing and wonder working age, no genius has yet been found or heard of, so fertile in invention, or so successful in experiments, as to convert the steep ascent into an *inclined plane*, to carry up the student by machinery, while he sits ingloriously in his car of ease and indolence !

No, sirs ! Education is something that is personal,—it is reflexive, if I may be allowed the expression. The development of the mind requires in-



dividual effort—individual application and energy. We are aware that the drudgery of a thorough mental training is to some intolerable. Everything is to be done and accomplished in a hurry, and in many instances there is more speed than wisdom. "We want practical men," says the restless spirit of this progressive age,—“men who can buy and sell and speculate; men in the pulpit who have quick perceptions and ready speech. Scholastic lore is nonsense; Greek and Latin are a tax upon time, and the higher Mathematics are asleep.” But we contend, and every intelligent, sober and calculating man, who views this matter from a proper point, will agree with us, that no age ever demanded the more thorough mental training of those who are to take the lead in the nation, than the present.

It is, alas! too true, that while time has become more plenty, through time-saving inventions: and, while our facilities for the acquisition of knowledge have been increased, there has also been a corresponding increase of worldliness, fondness for amusements, and other trifles. The tide of things, like a stream, is becoming shallower as it grows broader. It must be evident to every reflecting mind, that the tendency of things is to superficiality, both in a literary and moral point of view. Because the work of providing for the body and getting rich is easily done, men set down to eat and rise to play. A novel, a circus, a dance or a glass of ale, seems to be relished more than the waters of Castilia; and, the fumes of a “principe” more regaling, than the purest air on the “hill of science,” and, *any* of these is better adapted to rock the faculties asleep than the keen electric animations of science. See the *loafer*! whether upon the store box, upon the bench before the bar-room or upon the sofa, how he loves his inglorious ease. “Science!” he exclaims, “can a man eat it? Can a man drink it? Will it make a man laugh? What then is science?” And back he falls again, into his original dozing as if he had been shot at with a poppy!

We repeat, then, that education is personal—it must be acquired—it cannot be inherited. And it can only be acquired by close and continued application. One cannot study for another any more than eat for him. Mental development is but the fruit of mental labor. How important, then, to enlist the energies of the mind in this labor while in the spring-time of life. Youth is the rich, soft, moist meadow ground of life, out of which the stream of life issues, and the course it then takes, it is apt to keep. Now then, or never! Few rivers are turned into a new channel, when once they sweep along in the full tide of their strength; and equally few human beings turn into a new course when once the strong current of middle life is bearing them on towards their destiny. Youth, then, is the time to form high purposes and to set out for high ends. And *that* young man who is willing to submit to the labor and self denial involved in the pursuit of useful knowledge, may be sure of final success.

“Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait.”

At this period, however, hidden dangers lurk in the arbors where the most inviting flowers grow. Evil society opens its unclean embrace. To all the

senses existing evil presents some of its defilements. To the eye appear the pride and vanity of life—to the ear the whispers of unbelief and the siren seducements of forbidden pleasure. Passion is strong, hope is active, the judgment restless and impatient of restraint, and the ballance is hanging in fearful poise between weal and woe—between glory and degradation. Here is the day of trial, and I need not say that thousands fail to pass safely, the dreadful crisis. And why? Because the *heart* which is “deceitful above all things and desperately wicked,” has been neglected and left uncultivated. Because while they may have made much progress in the pursuit of intellectual knowledge, and bid fair to become literary stars, they neglected *that* which is the only safe-guard of man—*moral culture*.

True, a love for books—a love for the high pursuits of science, can do much to aid the student in avoiding the path of idle and low profligacy. It will afford him employment, company and a taste for higher enjoyments,—than those of sense and vanity, and above all, fit him for a life of usefulness and honor. But, after all, nothing but true Religion can effectually secure the student against the defilements of vice, and sanctify and hallow his literary pursuits and acquirements to his own happiness, to the well being of his fellow man and the glory of God.

Were man's existence limited to this world, (as some in their madness would have it,) then it would matter but little how he would spend his life, for then everything would close and end with him in death. But both wisdom and revelation combine to prove the immortality of man's existence: the soul does not expect to die with the body.

“The human soul is like the vestal's fire,  
Lit with a flame that *never* must expire.”

Man has been created with a view to eternity. His destiny is thitherward: and a correspondent course of training is necessary to fit him for that state. To enable man, then, to fulfil the designs of his Creator, *moral culture* must be combined with intellectual development.

We are aware that to some, this is an unpopular doctrine—unpopular, because unsavory. There is a strong tendency to separate intellectual and moral education, a leaning to materialism that cannot but prove detrimental to the best interests of our Republic. “*Education! education!* is the watchword of all parties, and is ever on the tongues of the political mountebanks, who agitate the community to obtain the smiles and support of an honest, though vain and credulous community. How often are we not told that intelligence is the main pillar of our great political fabric, and that this is all that is necessary to secure the perpetuity of our free institutions!” True, this is necessary and desirable to promote the happiness of the *social* man, but it requires a corresponding cultivation and expansion of the heart for the ultimate happiness of the immortal man.

The heart is the seat of the moving power. It is to the man what the pilot is to the vessel—it gives him his direction. The intellectual faculties are the mere machinery, and though of the utmost importance, how insignificant when compared with the noble powers of the soul. How vain is the hope of the world's perfection by means of purely intellectual education!—Let intellectual knowledge diffuse its rays to the ends of the world; unhallow-

ed and unrefined by *moral culture*, still sensuality, avarice, ambition, jealousy, vanity, pride and unbelief will exist. Nay, they will live, and act too, in a wider field, with a keener eye, with a deeper wisdom, with a more refined art, and work out with more terrific enginery, their damning and desolating effects. Is it unwise : is it dangerous to put a sword in the hands of a madman ? Even so it is unwise and dangerous to separate mental and moral training, and to bestow the former alone upon an object in whose heart all the wicked passions are in full and fearful play. Thus the powers of the human mind may be perverted to blight and destroy : they may be distorted to waste and devastate a Continent, enslave and debase a people,—corrupt and vitiate a whole community. “ Knowledge is indeed power ; but it has power to do evil as well as good—to kill as well as make alive. The educated rogue or skeptic is a dangerous man. Extraordinary intellectual strength, sometimes, it is to be regretted, defies restraint, and spreads dismay over those smiling regions it was designed to fertilize and bless.” Though the ancient sages were learned, yet what was the character, after all, of their morality—their Religion ? Let us search their caves and groves, their public highways and their private walks, and the result of our investigation will corroborate our doctrine. They taught what they did not practice. Their wisdom served but to refine their depravity and conceal its workings. The fountains of iniquity were calmer, but they were on that account, more profound ; the stream flowed in narrower but *deeper* channels. There is no room for skepticism on this subject ; for the question as to the absolute necessity of *moral culture*, to refine and hallow intellectual acquisitions and researches, and to fit man for the fulfilment of the designs of his creation, has long since been established and settled. The greatest lights of every age bear testimony to the correctness of our position, from the present back to the time of Aristotle. Locke, the most distinguished of modern metaphysicians, says : “ I place virtue as the first and most necessary of those endowments which belong to man.” Lord Kames says : “ It appears unaccountable that our teachers generally have directed their instructions to the head with so little attention to the heart.” “ The end of learning,” says Milton, “ is to repair the ruin of our first parents, by regaining a right knowledge of God, and out of that knowledge, to love him, to imitate him, to be like him, as we may the nearest, by possessing ourselves of true virtue, which, united to the heavenly gift of faith, makes up the highest perfection.”

It is to be deplored, that in this utilitarian age, the parents, the public and private instructors of the youth of our country, are so little concerned for the development of the moral feelings and the better affections of those entrusted to their care. Their greatest solicitude seems to be, to cultivate those faculties only, which, in the language of the day, will enable their possessor to make a figure in the world ! Are the promptings of the youthful heart and the buddings of the infant soul, watched with the same degree of solicitude, and are the young accustomed to hear the same mead of praise bestowed upon acts of exalted benevolence and rare goodness, which is generally awarded to those that indicate mere mental superiority ? Alas ! no. Instead of the young being taught to render themselves respected and happy, by contributing to the happiness of others, most frequently the first principles imbibed are those of selfishness, which but too soon becomes the ruling passion



of the soul—the polar star of man's actions. Such are the practices of many of those who stand out as beacons to the youthful mariners. Thus human accountability seems to be almost entirely lost sight of and forgotten, amid the pursuits of avarice and ambition.

“What God has joined together, let no man put asunder,” is an injunction that applies to moral and intellectual training, as well as to the marriage institution. Mental discipline and moral culture, ought always to go hand in hand, and in no instance ought the former be permitted to outstrip the latter. The mental powers and moral feelings should always be kept side by side in advancing the possessor to the dignity and stature of intellectual and moral manhood. This law is coiled around our very being, and wo to him who endeavors to shake it off. The proper business of education, then, is to cement the union of man's intellectual and moral nature, not to divide it. Let the waters of intellectual education be brought to the door of every individual, and let each be invited to drink and drink freely, still he *will* not be *cannot* be satisfied, until he drinks of that river, “the streams whereof shall make glad the city of God.” Unless the moral feelings are drawn forth and made to assume their legitimate supremacy; unless the conscience is watered by the dews of moral purity, the stream will only carry him into the ocean of eternal death. No matter how intelligent a community may be, if that more substantial ingredient of social happiness—virtue, be wanting, it will stand upon a sandy foundation, and its downfall will sooner or later ensue.

It is only the indwelling of unfaltering integrity of purpose, combined with intelligence, that can protect the many from the usurpations of a few. It is only when man is made to feel, that knowledge is alone desirable as better enabling him to fill the station assigned him as a moral agent, that he is secure against the interested and ambitious of his race. It is only when the mind is treated as the hand-maid of conscience, and taught habitual obedience to her mandate, that man can be said to occupy and improve those talents which have been entrusted to him.

Many examples might be adduced in defence of our proposition. Look at Voltaire: this infidel had, perhaps, not a superior in his age, in genius, attainment and industry; yet what did he accomplish? To what useful purposes were the powers of his mind ever directed? What treasures did he lay up for himself either in this life or the life to come? His genius kindled only to wither and consume. His work was to infuse poison and death into the atmosphere around him. Look at Byron: he was so richly favored, and might have sung in strains as pure and as full of sweet benevolence as the author of “The Task,” and been an instrument of much good to his fellow-men; yet, destitute of moral principle, he is blown about like a skiff in a storm, without chart or compass, anchorage or helm, attempting to gild his monstrous vices with the meretricious ornaments of an extraordinary but depraved genius. Look at Gibbon, and Hume, and Bolingbroke, and La Place: they either became the advocates of a blind and mechanical atheism, or employed their unrivaled powers in advancing cheerless skepticism and defaming the champions of Christianity.

“Talents, angel-bright,

If wanting worth are shining ornaments

In false-ambition's hand, to finish faults  
Illustrious, and give infamy renown."

But let us come nearer home, and let us briefly consider the characters of two individuals of our own country, as examples in point. I have in my mind's eye, a man massive, piercing and towering in intellect; vast and brilliant in intellectual powers and attainment; brave and daring in the field, dazzling in the cabinet: for versatility of genius, and loftiness of acquirements in literature and science, second to none in the young Republic. For a time his course is steadily onward and upward, and for the while he bids fair to assume an eminent position in the rank of those sages and patriots with whom he has the honor to co-operate. "The honors of the camp, the bar and the legislative forum, are successively twined around his brow. Already he is hailed as the second Chief Magistrate of the United States. But stop, vain man! Thy intellectual course is run! Thou art doomed not to ascend another round of fame's unstable ladder! In the eagerness of thy ascent, thou hast forgotten to examine thy foothold, and now, the round on which thou standest is bending and cracking beneath thee! But see! he attempts another! The effort is too great—the round gives way—the shock carries with it the next, and the next, and yet the next, and, continuing to descend with accelerated impetus, in the twinkling of an eye, *Aaron Burr* lies prostrate at the bottom, the dishonored of his country, the despised of men, the neglected of Heaven!

His was a masterly mind; and he used it as the keen resistless weapon with which his passions hewed a way to conquest. That weapon was Protean. But few could escape its ever-changing attack. The light of his sharp and penetrating eye resembled the lightning imprisoned and forever playing in a cloud as black as night; if anyone came under its gaze, he was lost. And he continued thus. Age is expected to subdue; but with Burr, the winter of time brought no snows to cool the lava of passion. At four score and six, the crater wore a glow as ardent as at twenty. His faculties mocked at a century. In cunning an Iago, in lust a Yarquin, in patience a Cataline, in pleasure a Sybarite, in gratitude a Malay, and in ambition an Alexander, Aaron Burr affords the world an awful example of a powerful intellect, destitute of virtue.

Compare with this specimen of learned depravity, *GEORGE WASHINGTON*, and behold! how great the disparity, how infinite the distance between them! And yet in those faculties and attainments which are purely intellectual, Aaron Burr was, perhaps, as far superior to Washington, as Washington was superior to Burr, in all that dignifies and enobles human nature, when man is viewed through the medium of his moral responsibilities. It was the expansion of the moral principle that rendered Washington superior to Burr; for true greatness cannot exist unless there be a sympathy between the intellect and the heart. All his actions, in every position which he occupied, whether a citizen, general or President, were under the influence of a high-toned morality, so that he received the well-deserved appellation of the "Father of his Country:" and it was justly said of him that he was "first in war, first in peace and first in the hearts of his countrymen." In intellectual endowments he had his superiors, but in his moral qualities he towered

above all his cotemporaries. He possessed a heart purified and expanded by the best of educations—love to God and love to man.

In Washington you have a noble example of what a sound intellect, and a moderate share of human intelligence, can achieve, when united with vast moral attainments. In Burr you have a fair specimen of what is generally the end of splendid intellect and great intellectual acquirement, unrestrained and unsanctified by the development of the purer and nobler faculties of our moral nature. May we all emulate the virtues of the one, and shun the vices of the other.

The position is no less true in a social and rational point of view. Individuals compose the mass and the mass governs the community in a republican form of government. It is then very readily seen what weight and influence the union of intellectual and moral training must have upon the social system and the foundation of our nationality; and how detrimental it must be to social and national happiness wherever and whenever they are separated, and the mere mind is permitted to gain the ascendancy, and reason is suffered to lord it over conscience.

The history of France during that bloody revolution, is a forcible example of this truth. At no period of her national history did she possess so great an amount of intelligence; and perhaps no country could boast of such an array of intellectual giants. But forgetting her dependence upon the Ruler of all nations, and confiding in the wisdom and intelligence of puny man, France launched her ship of State without moral chart or compass, on the ocean of mind, and despite all the exertions of intellect, all the achievements of genius, and all the beacons erected by Reason and Philosophy,—she was inevitably doomed to sink amid waves of human blood; and all for want of moral culture to warm, expand and illumine the hearts of her sons and daughters. Let us profit by her example. And while we deprecate any attempt at uniting Church and State, let us not forget that Religion is the salt of the earth. Let us as sons of America, truly appreciate the blessings and privileges we enjoy as citizens of this mighty republic, but let us remember, that in order to perpetuate our liberties and secure them to our children and children's children, we must let the stream of Religion flow along parallel with the stream of intelligence. In this respect the views of the early colonists, and the views of the Patriots of '76, were in advance of those of the leading men of Europe: that if *all* the citizens were *rightly* (morally and intellectually) educated, they could govern and take care of *themselves*, and save the expenses of kingships and nobilities. They reasoned correctly. Our republic proves it.

The public will directs the policy of our government. The *people* rule, by the sovereign thoughts of the masses. How important, then, that those thoughts should emanate from an intelligent *and* moral mind, and a highly cultivated judgment. This is the very palladium of our liberty. It is the sheet anchor of our republican institutions. I think I may safely prophesy, that as long as the people of these United States are made intelligent by proper mental training, and elevated in the scale of morality, by a corresponding degree of religious culture, so long will our civil and religious liberties be safe against internal strife and external aggression.

And where, I ask, is the citizen who loves his country and watches over



her liberties with a jealous eye, (as every true American ought to do,)—where is that citizen that can—that dare call this position untenable? “To disconnect intellectual and moral education, is nothing short of an infidel innovation! *What! separate religion and education!* How absurd, since the former is the perfection of the latter. *Separate Religion and education!* You at once mar its whole beauty, and entirely destroy its importance. *Separate Religion and Education!* You at once blot the sun from the whole system, and enshroud us all in the horrors of Pagan darkness. *Separate Religion and Education!*—you open the flood-gates of vice upon us, and react the tragical scenes of revolutionary France, in our beloved country. *Separate Religion and Education!*—and you separate that which God has joined together, and openly oppose his moral government over the world of mind.

No, we can never accomplish the end of our being until heaven-born religion by her sacred touch and holy fire, has imparted her hallowed influence to the mental powers and intellectual acquisitions. Intellectual development and moral culture must be blended. “Wherefore, what God has joined together, let no man put asunder.”

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